

IN THE POWER OF GOD

THE HISTORY OF A RELIGIOUS MOVEMENT

BY REV J. W. CHAPPELL



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A SOUVENIR . .

IN THE POWER OF GOD.

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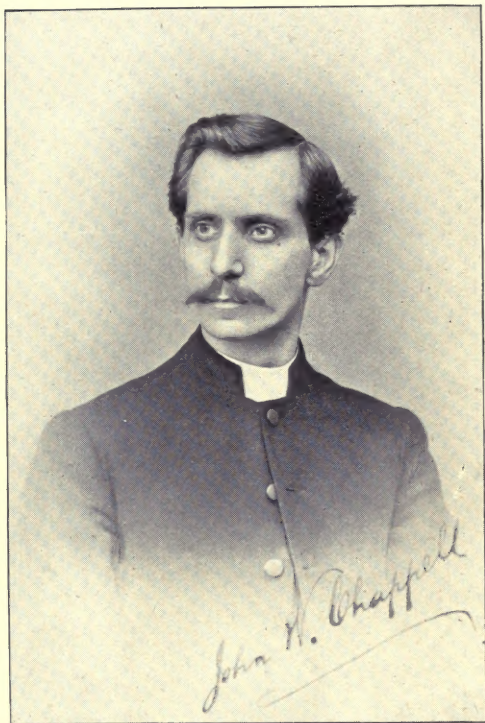
"For My power is made perfect in weakness."

—2 COR. XII, 9. (R.V.)

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Yours,

*In the ardency, joy and freedom
of the Christian Faith.*

IN THE POWER OF GOD :

THE HISTORY OF A RELIGIOUS MOVEMENT.

BY JOHN W. CHAPPELL.

“Sans Dieu rien.”

“I can do all things in Him that strengtheneth me.”(R.V.)—ST. PAUL.

*“ Shall we demur
Because the vision tarrieth ? In an hour
We dream not of, the slow-grown bud may flower,
And what was sown in weakness rise in power ! ”*

—WHITTIER.

BURSLEM :

WARWICK SAVAGE, Market Place and Wedgwood Works.

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EMMANUEL

*“With Christ to love—
With Him to show us what lay lost in us—
Man by His birth, God by His deathlessness
For His sake all the race of men grows great.
Wherefore, if there live
Brothers too low to love, too base to serve,
Too evil to forgive ; if aught in Man
So abject seem and so to brute allied,
Nice natures scorn the kinship ; think that Christ
Knew also these, and measured these and made
His daily sojourn 'midst them ; and was swift
To succour them and cheer ; and bore with them,
Never once holding any lowly soul
Less dear to heaven than high and saintly souls,
Never conceding once that one stray sheep—
Lean, foul, and fleecless in the thorns of sin—
Should die, unfolded, for the safe flock's sake.”*

—SIR EDWIN ARNOLD.

165016

THIS HISTORICAL SOUVENIR
IS DEDICATED
TO THE FEW WHO ARE STILL SPARED TO US—
HUMAN TIES THAT CLOSELY BIND US TO THAT
EARLIER GENERATION OF FAITH
WHOSE ZEALOUS, SELF-DENYING LABOURS ARE YET THE
WONDER AND THE GLORY OF THE RELIGIOUS COMMUNITY
TO WHICH THEY GAVE RISE—
IN SINCERE AND AFFECTIONATE ADMIRATION OF THE
DEVOUT AND CHASTENED SPIRIT BY WHICH
THEY ARE ANIMATED ;
AND ALSO
TO THE YOUNGER GENERATION
WHO HAVE INHERITED THE TRADITIONS
AND, I TRUST, THE GENIUS OF THAT
DEVOTED PAST
WHICH CONTRIBUTED SO MUCH TO THOSE MORAL IMPULSES
WHICH HAVE SET
A RAINBOW ROUND ABOUT THE THRONE,
ILLUMINATED THE VICTORIAN ERA WITH SPLENDOURS
ALL ITS OWN,
AND GIRDLED THE EMPIRE
IN MORAL MAJESTY AND SPIRITUAL MIGHT.

*" I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving."*

—WHITTIER.

PREFATORY REMARKS.

I have been induced to undertake this issue by a local, personal friend, not of our community, whose purely historic sense outweighs the considerations of sect, and who, while suggesting the desirability of a suitable Monograph of the History of our Church in Burslem at this opportune moment in the consummation of our hopes, pledged himself to contribute towards the cost. The dream of years has indeed been splendidly fulfilled in the recent erection of an Institute, with two Halls, fourteen Vestries, and Kitchen in connection with the central Clowes Memorial Church, and the formation and consolidation of the new Burslem Circuit, marking the opening of an era of extended usefulness which synchronizes well with the Dawn of the New Century.

Burslem, in relation to Primitive Methodism, occupies an unique position. And this fact which will later sufficiently appear should give an interest to this Souvenir for all who regard with reverence

the places, so full of historical significance, associated with the Origins of the Connexion to which they are attached, and who seek, while perhaps even discarding the methods, to preserve the spirit and genius of the Founders to whose memory they are justly devoted.

I had hoped by careful research and the aid of the historic imagination to be able to reconstruct the Past, fraught as it must have been with all sentient human feelings, and while abundant in labours subject to the inevitable alternation of hope and fear, joy and grief, success and disappointment ; but I have been compelled to modify my design, for the materials at my disposal are not such as would enable me to present in any complete and dramatic form the subject of our study. Unfortunately, no historic records have been preserved of the internal movements of the Church. And only inconsequential details have been available from external sources save what could be gathered from the memory of living witnesses. This History, therefore, is necessarily selective ; and while it does not presume to be in any sense exhaustive the facts it records have, at least, the merit of veracity.

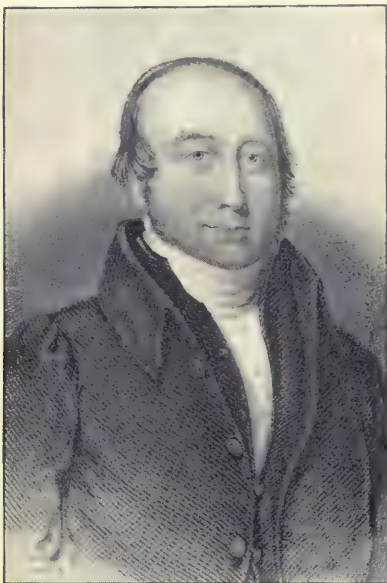
I am under obligation to several persons for their assistance, namely : the present owners of the Navigation Road and Zoar Chapels—buildings which have lost their former features—through whose kind-

ness I have been able to ascertain legal detail which in no other way could have been accurately traced; the Rev. W. Smith, of Hull, who has supplied me with a list of Ministerial Appointments since 1819, not locally obtainable; Mr. J. J. Warsop, of Smallthorne, for the Tunstall Circuit Plan of 1819, the first which gives the name of Burslem, and for the Lantern, interesting as being the identical one used by the Saintry Clowes; Mr. Vincent Yorke, of Tunstall, for the drawings of the House in which Clowes was born and the Navigation Road Chapel as they THEN appeared, specially prepared from the recollections of his maternal grandmother, Mrs. Nicholson, and also for his finely conceived and delicately executed Front Cover design; and Mr. Philemon Swift, Photographer, of Burslem, for the series of Photographs which he has produced with his usual care.

This issue, largely subscribed for already and strictly limited, has partly achieved its purpose in the mere placing in a permanent setting of the floating and dimly ascertainable facts which it records, and will have wholly fulfilled its Author's intention if, in the revelation of the true inwardness of the events and the grand significance of the Movement, the place of Primitive Methodism in the upward-moving forces of the world shall distinctly appear.



Founders of the Primitive Methodist Church.



WILLIAM CLOWES.

Born, March 12th, 1780.

Died, March 2nd, 1851.



HUGH BOURNE.

Born, April 3rd, 1772.

Died, October 11th, 1852.

IN THE POWER OF GOD.

GENERAL INTRODUCTION.

"In the last analysis, minds, like religious systems, are to be found in two great families, standing, so to say, at the two poles of thought. These two poles are only mathematical points, they do not exist in concrete reality; but for all that we can set them down on the chart of philosophic and moral ideas,"

—PAUL SABATIER.

THE Nineteenth Century is distinguished by its Intellectual Triumphs. But the crown of its greatest achievements and the glory of its most speculative wonders are laid at the feet of the Son of God.

The specific genius of the age is religious. Its opening years revealed a striking renaissance of the Christian Faith. And the Faith, renascent, touched and vitalised every department of thought and life. It inspired the Humanitarian movement of the age; it gave birth to the Great Philanthropies which differentiate the times; it furnished Science with a new perspective; it ennobled Politics,

transfigured Art, elevated Music, regenerated Literature. There is no region into which the benign influence of the Christain Faith has not entered. And the new illumination reacted on the Faith itself, enlarging its horizon and glorifying its thought. Atheism has been swept utterly away, and the Faith has no real competing foe. We may not suggest however that the age has reached the climax of achievement; or that our national or social life is above reproach. There are phases of modern social life of which we shudder even to think. But it is only the refined moral sense of this advanced age—which is itself a distinct achievement—that has rendered us so sensitive to the shameless horrors of life and pushed vice back to its own reeking and self-consuming hell.

The Nineteenth Century may, with truth, be denominated an Age of Faith. The Churches themselves witnessed a mightier outburst of religious life and entered more significantly into the glorious heritage of Christian truth than perhaps in any former age. Men and women, open-doored to God, with minds enlightened and spirits ardent and discriminating initiated what subsequently proved to be movements of far reaching con-



BIRTHPLACE OF HUGH BOURNE,
Ford-Hay Farm, Parish of Stoke-upon-Trent.



House where in William Clowes
was born. March 12, 1780.

BIRTHPLACE OF WILLIAM CLOWES,
Burslem



TOWER ON MOW HILL.



"THE OLD MAN OF MOW."

sequence. As the result of these extraordinary activities, the Churches, one after another, either prescient or repentant, abandoned their insularities and became aggressive. Benevolent institutions and organizations for the conversion of the heathen rapidly multiplied—and a work began which has literally illuminated the world. It is the chief distinction of this age that the Church awakened to a truer sense of her obligations to humanity, burst the bonds of her narrowed, sectional and national existence and in a consecrated and universal service sought the fulfilment of the Saviour's command: "Go ye into all the world and preach the gospel to every creature."

Among the uplifting, spiritual forces of the age, Primitive Methodism has held a not inconsiderable place. Itself a child of the Renaissance, the community has grown, within the Century, to immense proportions, and exerted an influence, undying and potent, which makes for righteousness in social and national life; and has extended its frontiers to the United States of America, Canada, Australia, New Zealand, and South, Central and Western Africa. In the towns and villages of the United Kingdom, there are 4252 churches of the aggregate,

value of £3,750,266 with a debt of less than one million, and a membership, in religious fellowship, of 198,000. This community, distinct and independent in origin, is a member of the great Methodist family by reason of the doctrines which it holds and the spirit which it possesses—the evangelical fervour, the deep and unguent piety believed to distinguish the Methodist people; and its system of church government is Presbyterian. The term Primitive, which differentiates it, is a name which served, at the time of its origin, to indicate a reversion to an original type—the adoption of methods believed to be the standards of an earlier and more ardent age. And we justly hold in honour the memory of the men, who, having caught the spirit and passion of the new life with its awakening conscience and consuming zeal, were content to suffer expulsion from the Church they dearly loved, and humbly sought to serve for the not unnatural methods which the exuberance of their Faith dictated.

The Church has at last surely learned that freedom is of the very essence of Faith. Christian experience cannot be governed by fixed laws or established conventions however sacred. Authority

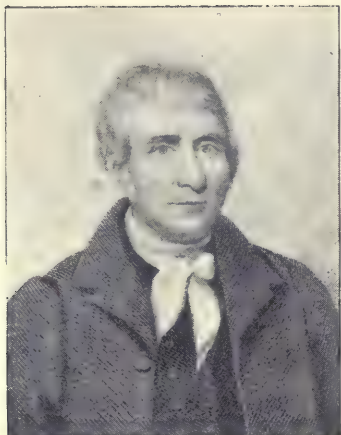
must relax in the presence of rich and cumulative spiritual forces. These hidden forces refuse to be confined within any narrow, formal limits, and sooner or later will surely break all unnatural restrictions. There must be opportunity for personal initiative. What crises might have been avoided in the History of Religion had these first principles been borne in mind ! Constrained by the sheer force of a divine necessity, the Seraphic Clowes and Philosophic Bourne—typical men who may be placed in Sabatier's two categories—reverted to the open air methods of Wesley and Whitefield. The origin of the English Camp Meeting is traceable to some pious men at Harriseahead who, in 1801, conceived the idea of "A day's praying upon Mow." This idea arose simply and purely from a zeal for prayer, which had sprung up in the midst of an ungodly neighbourhood and continued to operate until it issued in the Camp Meetings, the first of which was held on Sunday, May 31st, 1807, commencing at six a.m., under the guidance of William Clowes, Hugh and James Bourne, and James Nixon. The first meeting aroused opposition ; still a second Mow Camp Meeting was held on Sunday, July 19th, to counteract the influence of the Wakes ; a third

meeting was held at Brown Edge, on August 16th, and a fourth at Norton, on Sunday, August 23rd, which was resumed on the Monday and again on the Tuesday. But by this time the Wesleyan Conference had decided against Camp Meetings. It is recorded, however, in our Magazine for 1821, "that more souls were converted during 1807, at the Camp Meetings, than in all the circuit besides ; that the ministers who first raised the opposition had never seen a Camp Meeting; and that the Minute of Conference was grounded upon hearsay and report only, not one of the Conference having seen any of those meetings." In harmony with the Conference resolution (of 1807) the Burslem Circuit Quarterly Meeting of June 27th, 1808, summarily expelled Hugh Bourne, who for some years had been a class leader, trustee, and occasional preacher. Bourne and his co-workers, however, did not cease their extraordinary labours. In November, 1809, Hugh Bourne engaged, at his own expense, James Crawfoot, of Delamere Forest, who had been expelled from the Wesleyan Church for preaching for the Quaker Methodists, and who, gifted with spiritual insight and fervid imagination, was a powerful preacher. Their converts were urged



FIRST CAMP MEETING ON MOW COP, SUNDAY, MAY 31st, 1807,

Held in a field belonging to Mr. J. Pointon, on the Cheshire side of Mow.



**JAMES NIXON,
DEED POLL MEMBER.**

His name stood at the head of the Plan in 1849.

Died April 8th, 1857: aged 72 years.



**JAMES STEELE,
THE FIRST CIRCUIT STEWARD
IN THE CONNEXION.**

Died 1827.



**LANTERN CARRIED BY WILLIAM CLOWES
IN HIS PREACHING ENGAGEMENTS.**

to join the Wesleyan Connexion, for at this early stage the leaders of the Camp Meeting movement had no thought of an independent community; but the necessities of the case compelled them to care for the people: eventually a class was formed by Hugh Bourne, at Standley (March, 1810), composed of ten members. This class was offered to the Wesleyan authorities, and accepted by them, Mr. Slater being appointed the leader, but they protested against Hugh Bourne having anything to do with it. This protest, however, effected nothing—but trouble.

William Clowes was not to be allowed to follow his irregular course. In June, 1810, his name was left off the plan, and in the following September he was deposed from the leadership of his Tunstall class and dismembered. But in his own house he received for fellowship, the persons who were converted through his agency. This, and not the Standley class, is the *first independent society class*, the nucleus of the subsequent Primitive Methodist Connexion. This view is in accord with the dictum of James Steele when appealed to by the Nottingham Preparatory Meeting of 1819. Then a Mr. Smith, of Tunstall, an old Wesleyan Methodist, of social

position and influence, who was enamoured of William Clowes, offered a room in his own house for regular services, and here the "Clowesites" worshipped—James Nixon and Thomas Woodnorth, who were converted in the Revival of 1805, among them. They were shortly afterwards joined by the members of the Standley Class, injured by the Wesleyan refusal to recognise Hugh Bourne as their leader. The next important event (Dec. 1810) was the agreement of James Nixon and Thomas Woodnorth to provide between them the maintenance of William Clowes, who was henceforth to be devoted wholly to Evangelistic labour. And Crawfoot and Clowes were the Evangelists of the new movement until February 11th, 1813, when Crawfoot retired, and James Nixon was called to supply his services. But another incident had occurred, important in its effect upon the new society. Mr. James Steele, (cousin and steward to the Mr. Smith just named), who had been associated with the Tunstall Wesleyan Church from its foundation in 1788, and was a local preacher, leader of two large classes, chapel steward, trustee, and school superintendent of 11 years standing, was "put out of the church" by



TOMB OF WILLIAM CLOWES,

in the Spring Bank Cemetery, Hull.

Re-erected by the Hull Primitive Methodist Church
Council, Sept 29th, 1898.

It has the tallest monumental shaft in Hull.

"He was a burning and a shining light."

Rev. Parkinson Milson's grave is at the left with the
white marble headstone.

TOMB OF HUGH BOURNE,
in the graveyard adjoining the Primitive
Methodist Chapel, Englesea Brook.

The Chapel and Graveyard are private property
and the tomb which is dilapidated cannot be repaired.



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a Leaders' meeting called by the superintendent minister of the Burslem Circuit, on April 16th, 1811, because of his supposed sympathy with the new movement. The consequence of this was that many scholars, teachers, and members followed their devoted leader, who, after much prayer and with great hesitance, joined the society meeting in his cousin's house. Shortly after this—for by this time there were 17 preaching places established and 200 members,—Society Class Tickets were issued, dated May 30th; arrangements were made for the erection of a chapel at Tunstall; Mr. Steele was appointed the first Circuit Steward (July 26th); and the name "Primitive Methodist" was adopted. In February, 1812, printed plans were substituted for the written ones; in 1814 the office of Superintendent-Preacher was officially established, and Hugh Bourne was appointed to the position; and until 1816 the Tunstall Circuit was the only Circuit in the Connexion. Here, briefly, is the history of the rise of Primitive Methodism. Little did those fervently evangelical spirits think that the First Camp Meeting held on Mow Cop in 1807, and attended with such remarkable results, would be the cause, primal or final,

of their expulsion ; nor did they dream that they were thus creating in the History of Evangelical Faith a point of departure and erecting a moral standard around which ultimately myriads of believers would gather. Such, however, was the case ; and the community which was thus, in the power of God, called into being, has more than justified its existence.

The First Annual Conference was held in Hull, in 1820, and when the Fourth Conference assembled at Leeds, in 1823, the following statistics were reported : 45 circuits, 202 ministers, 1435 local preachers, 29,472 members. Commenting upon this, Clowes, in his Journals, says :—" In looking into Crowther's History of the Methodists, I find that Mr. Wesley opened his 24th Conference in London. Mr. Whitefield attended on the two last days. It was at this Conference that Mr. Wesley began to publish the number of members in the different Circuits. They stood as follow : In England, Scotland, Wales, and Ireland, there were 40 circuits, 104 ministers, 25,914 members. Thus it will be seen that the Primitive Methodist Connexion stood more in number at the period of its 4th Conference than the Methodist body at the time of its 24th ! "

We, in Burslem, contemplate with a justifiable pride several interesting facts in relation to the honoured Founders of our community. It was here, in the heart of Burslem town, beneath the shadow of the historic Mow, that Clowes was born. Buildings and localities naturally depreciate in course of time, and the neat, though small cottage, which, in 1780, was covered with foliage, presented a much more respectable appearance then than it does now. The fact that this is the town of Clowes' birth is rendered doubly interesting from the fact that his mother was the cousin, once removed, of the great Josiah Wedgwood who created the Pottery industry which still has its centre here, famed throughout the world. Clowes was at one time profligate, and his abilities made him notorious in wickedness. But in the Burslem Town Hall, in one of his plunges of dissipation, at a dancing party, he was convicted of his sinfulness, and very soon after, at a Wesleyan Methodist prayer meeting in Burslem, he was converted to God: January 20th, 1805.

And Hugh Bourne, though converted in his father's house at Bemersley, in June, 1799, when 27 years old, first decided to become a Methodist while attending a lovefeast, on Wakes Monday,

1799, in the Burslem Wesleyan Chapel. Bourne was born at Ford-Hay Farm in 1772, and it appears from the record contained in a subsidy roll of Queen Elizabeth's time that in point of social position and influence the family stood next to the Sneyds. For guidance in his studies, chiefly in Greek and Hebrew, Bourne has expressed his indebtedness to the Ministers of the Burslem Circuit, with whom he appears to have been intimate, especially to the Rev. John Grant, superintendent in 1802, and President of Conference the same year.

That grey and ruined tower which, sentry-like, stands on Mow Hill, an elevated point of the Pennine Range, 1091 feet above the level of the sea, and which, on its Cheshire side, commands a fine prospect of fertile lands, well wooded ; and on its Staffordshire side overlooks the Potteries, is now associated permanently with the rise of a great religious community. Historically significant, it has become sacred to the hearts of all who look to it as in some sense the focus of a new impulse, the place where spiritual forces centralised and thence radiated to uttermost bounds. O'er that hoary tower, with Harriseahead and Bemersley in

its vicinity, the glamour of an ardent faith has been cast, and many of us see it in the light of a new vision of love, and feel even to-day the glow of its central fires. Even the "Old Man of Mow" is seen in a new light and fails to overawe us by his sheer greatness and awful mien.

The once well-wooded slopes of that sacred height, touched by the feet of saintly men and women, take on new interest to those, at least, who are gifted with spiritual imagination. The farm buildings at Bemersley, so unlike to the purpose for which they were used, with the Book Establishment, Printing Press, and Editor's Office where the Brothers Bourne for so many years wielded their mighty influence, were factors of great significance in the making of Primitive Methodism.

The Lantern which guided the feet of the zealous Clowes over the stony places in the murky darkness of Staffordshire we may not touch with irreverent hands. And the places where rest the mortal remains of Clowes and Bourne are shrines to which the loving thoughts of myriads turn who, though distant, are proud to claim an honourable lineage with the sainted dead.

“Thou wishest to know why it is I whom men follow? Thou wishest to know? It is because the eyes of the Most High have willed it thus; he continually watches the good and the wicked, and as his most holy eyes have not found among sinners any smaller man, nor any more insufficient and more sinful, therefore he has chosen me to accomplish the marvellous work which God has undertaken; he chose me because he could find no one more worthless, and he wished here to confound the nobility and grandeur, the strength, the beauty and the learning of the world.”

ST. FRANCIS of Assisi to BROTHER MASSEO.

FIRST PERIOD.

A RALLYING POINT.

"To believe is to look; it is a serious, attentive, and prolonged look; a look more simple than that of observation, a look which looks and nothing more; artless, it has all the soul in it, it is a look of the soul and not of the mind, a look which does not seek to analyse its object but which receives it as a whole into the soul through the eyes."—VINET.

THIS definition of Vinet's will serve to indicate and to illustrate the essential spirit which differentiated the Faith of the early years of the Nineteenth Century. The Renascence of that period was distinguished for its moral rather than its intellectual features. The leaders of that movement, as associated with our own Church, though thoughtful and intelligent men, were not cultured in any high degree; they had not studied at the feet of professors, they were not trained in dialectics, they were not even learned in theology. But they were saintly men, consecrated to holy purpose, possessed of God. Of the higher learning,

essential to-day, they probably knew nothing, but of the profounder Wisdom they knew much. If the scholars and preachers of these latter days know more, do they feel less? The problem of our age is, while appropriating the rich inheritance of Thought which the movements of the Century have opened up in every conceivable direction and specialised for us, to retain the heroic moral purpose, the glowing faith, the evangelical unction, the passion for souls which characterised that devoted past. We do not require to perpetuate their methods, but we must not sacrifice the spirit which pre-eminently possessed the men before whose moral grandeur and spiritual fervence we must bow. To them the great doctrines of the Christian Faith were verities, while to us they are often mere speculations; they aimed at simplicity in utterance and in issue, while we strive too often to be profound, and in many ways dissipate our force; they made men feel, we interest and please; to them faith was an attitude, an uplifting of the heart, a vision resplendent, a consummate joy, a beatitude: is it so simple and blessed to us? These earnest, God-fearing men knew how to reach men's hearts, to bring them into the

His Indenture

The first of these is the *Journal of the Proceedings of the Council of the City of London*, which is a valuable source of information on the history of the city and its government. It is a collection of the minutes of the meetings of the Council, and is published annually. It is a very important document, and is one of the most valuable sources of information on the history of the city.

The second of these is the *Journal of the Proceedings of the Court of Aldermen*, which is a collection of the minutes of the meetings of the Court of Aldermen. It is published annually, and is a very important document. It is one of the most valuable sources of information on the history of the city.

The third of these is the *Journal of the Proceedings of the Court of Common Council*, which is a collection of the minutes of the meetings of the Court of Common Council. It is published annually, and is a very important document. It is one of the most valuable sources of information on the history of the city.

The fourth of these is the *Journal of the Proceedings of the Court of the Mayor and Aldermen*, which is a collection of the minutes of the meetings of the Court of the Mayor and Aldermen. It is published annually, and is a very important document. It is one of the most valuable sources of information on the history of the city.

The fifth of these is the *Journal of the Proceedings of the Court of the Recorder and Aldermen*, which is a collection of the minutes of the meetings of the Court of the Recorder and Aldermen. It is published annually, and is a very important document. It is one of the most valuable sources of information on the history of the city.

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FIRST PRIMITIVE METHODIST CHAPEL IN BURSLEM.
(1823—44) as it appeared then.

blessings of faith, but, to be candid, have we not largely lost the facility, the genius?

The preachers of that earnest age were also pastors. They did not deem their duty to the people to have been fulfilled when they had secured their conversion. They must care for the people. It became necessary, therefore, everywhere to "lift up a standard" for them, to provide a rallying point, to establish a Society, where, with proper spiritual oversight, Christian graces might be nurtured and social ideals encouraged. Often temporary structures, sometimes mean, always humble in their character, were secured. But rapt in the vision of their newly-found faith the good people were blind to the defects and unconscious of the inconveniences of their religious home. It was a sanctuary to them. They certainly did not feel the necessity of any of the refinements of a cultured æstheticism. All that was needed was a common meeting ground of sufficient capacity—their spiritual imagination illuminated it.

It was early in the year 1819 when the first Primitive Methodist Society was formed in Burslem. William Clowes and Hugh Bourne laboured here as early as July, 1811, but probably

little need was felt, in those days, of a separate society, as Tunstall lay so near to Burslem, and there, within easy distance was to be seen in all its wonder and power the joy and enthusiasm of a new community. At length, however, a meeting place was considered desirable as a centre of religious activity, and arrangements were made for the hire of a disused crate-shop in Navigation Road. The name of Burslem was placed sixth on the Plan of May, 1819, and James Nixon appears to have been one of the first of the appointed preachers. By the year 1825 Burslem was raised to the second place on the plan, a position it has ever since held.

We do not know how many members composed the first society, but the services must have been attended with considerable success, for in 1822 they were able to acquire the site on which their building stood. The Church was evidently under the spiritual direction of Hugh Bourne, who initiated this forward movement, and negotiated the purchase, for £169, of "all that piece or parcel of land with the crate shop (now used as a place of worship), and other buildings erected thereon containing by admeasurement 473 square

yards, and now in the holding of Charles John Abraham and others." The Trustees, as given in the Deed, dated April 2nd, 1822, are : James Bourne, Printer ; Hugh Bourne, Licensed Teacher ; T. Steele, Preacher ; C. J. Abraham, G. Wood, W. Bayley, W. Mountford, W. Lancaster, J. Cooper, and S. Tittensor. This Charles John Abraham, a Druggist of the town, was apparently the Steward of this early society ; and subsequently, he and his wife, a lady of devout spirit and blameless life, became preachers of great power and acceptance. Thomas Steele was the son of the James Steele to whom the infant community owed so much for his remarkable spiritual genius and wise directorship, and whose name appeared at the head of the Preachers on the Plan from the time of the retirement of James Crawfoot, in 1813, to his death in 1827.

In a Statutory Declaration made by James Bourne, dated January 19th, 1847, it is stated that "shortly after the land was conveyed to the trustees the chapel and six houses were erected thereon." The chapel was built on the south side fronting Navigation Road, and had a seating capacity of 250, and three cottages were built on

the north side of the chapel fronting the same road, and three smaller cottages were built at the rear. What the cost of this scheme was we cannot ascertain. And it is impossible now to recover the rosy-hued visions which burned resplendently before the eyes of the saints of those distant days, and kindled in their hearts the prophetic fire. The enterprise, however, was the venture of a daring faith ; and the time came when the visions lost their rosy hues, and the hard, grinding facts stared these dear, devoted people blindly in the face ; then hearts that had known no fear quivered, and cheeks that had glowed with love paled, and eyes that had shone like stars lost their lustre, as the difficulties, rendered heavier with their advancing years, loomed so fearsomely before them. But in the early days the ardency of their love sustained and glorified them.

A few occasional glimpses of the services in this new chapel we have been able to obtain. In his Journal, Clowes says that on Sunday, April 9th, 1826, he preached two Anniversary Sermons, and the congregations were great, but he was not at full liberty. He believed, however, that good was done. The collection exceeded the amount

expected, as trade was low in the Potteries.

Among the distinguished ministers who have laboured in the Tunstall Circuit, and whose names are given in the List of Appointments, there are three, whose portraits we here reproduce, now deceased, who have rendered to the Circuit and the Connexion eminent service, namely, the Rev. John Petty, the Rev. George Bagley, and the Rev. Philip Pugh; to each of these, presently, brief reference must be made. The Rev. John Petty was a man of remarkable ability, whose faith and devotion are worthy emulation, and whom the Connexion in various ways chose to honour:—he was President of the Tunstall Conference in the Connexion's Jubilee Year 1860; he was the First Governor of the Elmfield College, and the First Connexional Theological Tutor, a man eminently fitted to be the guide and instructor of thoughtful youth. He was appointed to the Tunstall Circuit in 1829, and in his published "Life and Labours" we get a descriptive passage of a service in the Burslem Chapel. A lovefeast was appointed to be held on Sunday, Nov. 29th, 1829. In the afternoon he had preached at Tunstall under depressing conditions. "It seemed," he says, "as if all the

powers of darkness were let loose upon me. I got the victory, however, in praying before preaching at Burslem. The congregation was large, many having come from Tunstall, Newcastle, and Hanley to the lovefeast, which commenced after preaching. In the preaching service the chapel rang with loud amens and shouts of glory, and in the lovefeast there was much divine power. No time was lost. I found it difficult to keep the young converts from running before the Spirit. In time, however, the mighty power of God descended; I left the pulpit and we got to prayer. Sinners were crying for mercy on every side, and soon some found peace. After labouring till I judged it was the proper time to conclude, with great difficulty I got something like what is frequently called 'order,' and then called upon all that had found liberty to come into the singing pew. Ten happy souls soon entered, and with all their hearts joined us in singing the Doxology." The singing pew stood in front of the pulpit, and in prayer meetings it appears to have been found useful. The members, aflame with their new love and flushed with their easy successes, were not a little demonstrative. But the tide of

religious feeling even so early appears to have had its ebb and flow. For Clowes records that on Sunday, November 4th, 1832, he and Sister Allen conducted special services, and, he adds, "we had a successful day, and the work of God, which had been feeble, received new energy."

It was probably about this time that Mr. Isaac Nicholson, a young man of enterprise and endowment, came from Whitehaven to Burslem. He associated himself with this earnest community, where he found a sphere of usefulness, and for many years laboured untiringly, helping to bear the burdens of the Church. He became a preacher, and conducted his first service here, as far as we are able to trace, on January 3rd, 1836. He married Miss Martha Howson, who entered sympathetically into her husband's labours, and in their home Hugh Bourne and others were often entertained. Mr. Nicholson became a trustee of the Zoar Chapel, and at a subsequent date removed to Tunstall. He died January 19th, 1871. A contemporary writes of him: "He was humble and humane, prudent and prayerful. He moved as a priest in his family, and as a pastor in the Society. As a leader he was loving and beloved,

and as a preacher he was serious and effective." Mrs. Nicholson yet lives, aged 91, the only survivor, we believe, of the devoted band who spent themselves in the service they loved so well in connection with the first Church.

Another honoured lady is Mrs. Thelwell, 75 years of age, the daughter of the sainted James Nixon, and one of the very few remaining links between us and the age of the zealous pioneers of our Church. She possesses the faith, the power in prayer, the passion for souls, the keen spiritual discernment, the vigorous imagination, the capacity for endurance which distinguished her father and his contemporaries. For nearly 37 years she has been an earnest preacher of the Gospel, and particularly in the early days when the circuit was larger, walked, undauntedly, many, many miles to fulfil her ministry. And she has witnessed, in her labour for our Church and the Churches of other communities, many wondrous signs. She is a class-leader of rare gift, and exercises still in the Tunstall Church a powerful influence.

The Church in Navigation Road seems to have flourished during the Thirties, and to have outgrown the accommodation provided. At the time



REV. JOHN PETTY,
TUNSTALL CIRCUIT, 1829-30.
President of Tunstall Conference, 1860.



MRS. NICHOLSON,
(Widow of Mr. Isaac Nicholson,
Trustee.)
Aged 91 years.



MRS. THELWELL,
(Daughter of James Nixon)
37 years a local preacher.
Aged 75 years.



THE ZOAR CHAPEL (1844-78.)

As it appears now.

of Queen Victoria's coronation, June 28th, 1838, a demonstration was organised and all the Sunday Schools took part in it. Our scholars walking in procession numbered 113, according to Ward in his "Borough of Stoke-upon-Trent." Though a resident of Burslem, Ward was not always accurate, for, writing in 1840, he says this chapel, "built in 1823, was afterwards found more than sufficient for the wants of the Society," while in the Statutory Declaration made by James Bourne, already referred to, it is recited that "of late years the members residing in Burslem, or within one mile thereof, have so increased that a larger chapel was required for their accommodation, and accordingly one situate in Nile Street was purchased." And so it came to pass that the Navigation Road Chapel and the adjoining six cottages were sold for the sum of £800 to Charles John Abraham, and the deed of conveyance is dated August 26th, 1844. But the Zoar Chapel in Nile Street was conveyed by deed on August 4th, 1842, and for two years the building was let for other purposes. What efforts were made in the intervening time to dispose of the Navigation Road estate, or what was its actual

valuation, cannot now be ascertained, but when the property was sold, two of the three front cottages were untenanted. And this also is clear, that after the sale there was a considerable deficit. What the debt had been we do not know, as there was no legal mortgage, but a crisis came when the property was sold. The burden fell on Hugh Bourne and well nigh crushed his spirit. He was old and somewhat enfeebled, and the Conference of 1842 had superannuated him. He grew anxious, after his purchase of the Zoar Chapel, and the anxiety deepened. Before he went to Canada, in 1844, he stipulated with the Conference that his allowance during his absence should be divided equally between his brother James, who through a fire on his Bemersley estate was involved in financial difficulties, and the Burslem Chapel Trust; and the Conference passed the following resolution: "That the Connexion be prudently informed of Hugh Bourne's embarrassment on account of the Burslem Chapel, and shall be told that remittances made to the General Book Steward for his relief will be gratefully accepted." The deed of conveyance was prepared and signed shortly after his departure (he sailed in the Oberon for Quebec,

on July 3rd, 1844), and by a Power of Attorney dated from "Drummondville, in the township of Stamford, in the Niagara District in Canada," July 22nd, 1845, he appointed Elias Barlow, of Burslem, to execute the conveyance for him. When he returned, in 1846, he had still to face this financial difficulty, for Charles John Abraham apparently, through some private misfortune, had been compelled to execute a Deed of Assignment ; and as the great good man neared his end the burden became unbearable, and he was compelled again to ask the Conference (1849) to help him ; and it is recorded that "through the kindness of Conference and his friends, in addition to his own sacrifices, he was entirely extricated from the 'involvement' of the Burslem Chapel." This satisfactory termination was brought about largely through the energy and influence of the Rev. John Flesher. The few remaining months of Hugh Bourne's life were unclouded, and on October 11th, 1852, at the age of 80½, yet like a little child, the last words upon his lips being "My Mother," he passed where

"Beyond these voices there is peace."

And Burslem yields to none in admiration of his character and devotion to his memory.

"It may be glorious to write

*Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century.*

But better far it is to speak

*One simple word, which now and then
Shall waken their free nature in the weak
And friendless sons of men."*

J. R. LOWELL.

A NEW DEPARTURE.

*"The world sits at the feet of Christ,
Unknowing, blind, and unconsolated;
It yet shall touch His garment's fold
And feel the heavenly Alchemist
Transform its very dust to gold."*

WHITTIER "The Over Heart."

THE apostles of the Renaissance were also Prophets. The prophet has been defined by the acute, if rugged, Carlyle, as the man with an eye. They were seers—men of penetrative imagination. They could divine, and with unerring instinct, touch the secret need of the human heart. They "found" men who else were lost to self, to honour, and to God. It was an important element of their power that they realised most vividly the awful mystery of iniquity: they knew its misery, some had even been terrorised by its hideousness, some had felt its utterest despair.

They entered sympathetically into the shame, the sorrow, and the degradation which sin involved. They looked with pitiful eyes upon men sitting in the shadow of death, unconscious of the hovering presence of the Light of Life. With tears in their voices, yet with sunlight in their eyes, they sought to reanimate the wasted forces of human life. The sublime fact of human redemption was as real to them as the awful fact of sin, and the radiant hope that filled their minds, that *all* might touch "His garment's fold" was the source of a mighty inspiration. And these men went everywhere announcing their glad evangel. They were not bound by the canons of the church, they were not held by social conventions. They were singular, irregular, perhaps ; but their very humanity enchained men, and their prophetic instinct and genius enabled them to interpret human need as others could not, and to minister a divine consolation and joy. An analysis of the content of the consciousness of the saintly pioneers of our community will reveal, writ large, the three great facts, Sin, Redemption, Sanctification ; and therein is to be found the explanation of their apostolate, and the reason of their very remarkable successes.

We, of these latter days, can only maintain a valid succession by preserving the distinctive marks of their apostolicity. If we "feel" less than they did, it is because we do not realise as intensely the three great and significant facts which touch humanity so vitally. And there is a danger lest the Church, awakened to the social and intellectual needs of men should dissipate her energy in the very multiplicity of her institutions.

It was the simple desire for still greater usefulness that led the humble yet pious people who thronged the Navigation Road Chapel to seek a more commodious building. And an opportunity was offered. The building which they secured had a somewhat remarkable history. It was called the Zoar Chapel, and was situate in Prince's Row, Nile Street—known to the ruder sort as the "Salt Box," suggested either from the scriptural allusion to the "salt of the earth" or from the peculiar construction of its roof. This chapel was erected in 1798, by the Kilhamites who seceded from the Wesleyans on the ground of church order and government, and who took the name of the Methodist New Connexion. From this chapel the congregation removed in 1824, to

the more imposing Bethel Chapel ; and the Zoar Chapel was sold to the Independents, who removed from a smaller chapel at Greenhead, and under the ministry of Rev. Thomas Sleigh the congregation so increased as to render necessary their present Queen Street Chapel. The Zoar Chapel was again sold in 1838 to a small body called the Christian Society, whose pastor, Rev. Thomas Aitken, M.A., was a recent seceder from the Established Church. It however transpired that the building was offered for sale in 1842, in the Leopard Hotel, at the instance of the mortgagees, after the necessary formalities ; but, the deeds recite, "there were no bidders," and shortly after, "Hugh Bourne bought the chapel by private contract for £340 for the Primitive Methodists." The conveyance is dated August 4th, 1842, but the chapel appears to have been let for two years as a Mechanics' Institute, with its literature largely subscribed through the influence of its librarian, Mr. Josiphiah Wedgwood, who still lives at an advanced age, and whose father was the cousin of William Clowes. Our first trustees of the Zoar Chapel were Hugh Bourne (who however does not appear to have signed the deed), James Bourne,



REV. GEORGE BAGLEY.
TUNSTALL CIRCUIT, 1841-43; 1850-52.



MR. WILLIAM TAYLOR,
(Deceased)
Trustee of Zoar Chapel, 1842, and of
Clowes Memorial Church, 1876.



MR. EDWIN GRIFFITHS,
Trustee of Zoar Chapel, 1854, and of
Clowes Memorial Church, 1876.
Our oldest living official.



REV. PHILIP PUGH.
TUNSTALL CIRCUIT, 1845-48; 1857-63.
President of Conference, 1869.



MR. JOSEPH ROBINSON,
Trustee and
Sunday School Treasurer,
1901.



MR. JOHN WADE,
Trustee, Trust Treasurer, Sunday School
Superintendent, Class Leader, and Originator
of the Philanthropic Picture Scheme.
1901.

C. J. Abraham, J. Tittensor, S. H. Tittensor, I. Nicholson, G. Plant, J. Cartlidge, S. Hawthorne, W. Lancaster, R. Floyd, W. Taylor, R. Proudlove, I. Leigh, W. Mountford. And a mortgage was negotiated for £200 in December, 1842. This chapel was twice the size of the building in Navigation Road, and with its side galleries was capable of seating 500 persons. Here then was the opportunity for which these earnest Christians had been waiting, and when they entered upon their new estate they brought with them the inspiring memories of the past. And in some respects it was a memorable past—25 years of zealous pioneer labour marked with signal manifestations of the power and glory of God.

The class meeting in Methodism has ever been a prominent feature—the feature indeed most characteristic of its essential spirit. It is in this meeting for religious fellowship wherein is preserved the subtle quality which distinguishes the Methodist Church. The class leader therefore occupies a pre-eminent position; in a very real sense he makes the Church. Dale confessed its usefulness when he said: “Never, as far as I know in any Church, has there been so near an approach to the ideal of

pastoral oversight as the class-meeting, in its perfect form, provides." There were two such institutions in connection with the Zoar Chapel at this early period, with gifted leaders. Mr. James Handley was one of these leaders, and also a preacher of great power. His class was large and well conducted, and its members strong in faith and rich in experience. Mr. John Smith, the adoptive father of the present owner of the building, was converted in 1846, under the powerful ministry of Rev. Philip Pugh, and joined Mr. Handley's class. Mr. Smith became a local preacher, and occupied the pulpit for the first time on November 7th, 1850, his text being John iv. 16. Mr. William Taylor, one of the first trustees, was the leader of the Sunday morning class, with Mr. George Robinson as his assistant. This, too, was a large and powerful class, under efficient control and guidance. Much of the power and success of the Church must naturally be attributed to these godly men.

In 1851 Mr. Edwin Griffiths came to Burslem from Market Drayton, and a year later Mr. Joseph Robinson came from Audlem, in Cheshire; and they have been from then till now, with their

families, among the sturdiest and staunchest supporters of the Church. Mr. Griffiths became a trustee in 1854 (when extensive alterations were made—a porch built, new pews introduced, the building raised, a new roof constructed—at a cost of over £400), and he is the only active trustee who still survives. These necessary alterations apparently created an embarrassing financial difficulty. But amid all their anxieties there were not a few far-visioned men whose love and devotion were at once sublime and heroic, and whose prudent counsel and earnest faith saved the Church, and they, themselves, were the guarantees of its security. The crisis was passed, and on March 25th, 1859, a cottage adjoining, with land attached, was bought for £121, for the use of the caretaker and to give access to the rear of the property; and at a still later date, December 2nd, 1872, another smaller cottage was purchased for £55, so that the entire estate cost, apart from alterations, £516. Then a scheme was at once inaugurated to erect school premises on the adjoining site, and which were to be so constructed as to be capable of conversion into cottages, at a cost of £350. Actively engaged in

this and subsequent movements, especially with regard to the purchase of land for the future Clowes Memorial Church, were Messrs. James Beech (society steward for many years), J. Podmore, G. Hadfield, J. Wade, T. Rushton, F. J. Ault, with Mr. E. Griffiths and Mr J. Robinson, the oldest officials of the Society—all, with the exception of the first named, still living and honoured workers.

No record of the Church would be quite complete without reference to the zealous women, the wives of the officials just named, who served its interests with undiminished energy, and to whose patient toil and ardent hope no little success was due ; and in addition to those, the following should be mentioned : Mrs. Catherine Littler and Mrs. Wood ; Mrs. Simmill and the widow of the late Rev. Thomas Guttery, who for many years before their marriage were associated with the choir.

During the 35 years of worship in the Zoar Chapel there have occurred many remarkable seasons of spiritual power and exaltation, remembered to-day with affectionate interest. That sanctuary has been the arena of many a thrilling spiritual struggle, and the scene of many an ennobling triumph. Within those hallowed walls eloquent

words, under the highest inspiration, have been uttered which have kindled in the souls of the hearers high resolves, and given birth to regenerative impulses. The Tunstall Circuit has been singularly favoured in its race of stalwart laymen : men of remarkable endowment ; preachers, the ringing certitude and glowing passion of whose faith never failed to carry conviction ; whose virile manhood, evident sincerity, constant faithfulness, excited the admiration of all. In the days of their strength they were always irresistible, and their mere support of a cause was a moral triumph. Among these men were : Henry Eardley, Henry Binnall, John Cope, Richard Eardley, Samuel Cartledge, Samuel Summerfield, Thomas Beech, Thomas Goodwin and James Tomkinson. The four first-named are dead, and the others have passed their Jubilee of service.

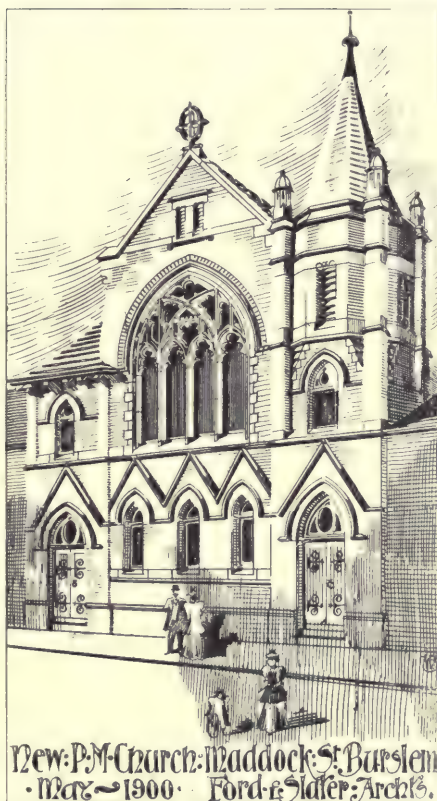
And of the Ministers of the circuit who guided the affairs of the Churches during this period, there were the two holy and honoured men, of whom we have already made mention, whose massive intellects, fervent piety, and superior worth secured for them a widerenown and Connexional distinction. The Rev. George Bagley ministered here on two

different occasions. In 1840 he was stationed to the Tunstall Circuit Irish Mission at Rich Hill, and then to the Tunstall Home Circuit in 1841. He served the circuit again in 1851-53. It was during this second term of service here that, in addition to his arduous and successful ministerial labours, his genius dictated two elaborate Biblical works, valuable as devotional aids, entitled respectively "The Believer's Theological Pocket Companion," or, "Theological Readings for every day in the year," and "The Biblical Instructor." He died, greatly lamented, at the early age of 52.

The Rev. Philip Pugh ministered in the Tunstall Circuit from 1845-48, and again from 1857-63. At the time of his second period of service he had reached the height of his fame as a preacher and controversialist. It was largely through his untiring labours that the Tunstall Chapel was enlarged, at a cost of £2500, in the Jubilee year of the Connexion, 1860, and the success of the circuit was almost unprecedented. He became Connexional Editor in succession to Dr. W. Antliff, and was elected President of the Jubilee Conference held at Grimsby in 1869.

These were men of commanding personality, whose influence lingers with us yet.

PROPOSED NEW
DALEHALL CHURCH, BURSLEM.



Society Stewards :

MR. H. HARGREAVES.

MR. G. HUGHES.

Trust Secretaries :

MR. G. HUGHES.

MR. J. W. PEMBERTON.

Trust Treasurer : MR. FRED ROWLAND.

DALEHALL CHURCH OFFICIALS.

1901.



MR. B. ALCOCK,
School Superintendent.

MR. H. HARGREAVES,
Class Leader.

MR. W. ALCOCK,
Asst. Class Leader.

MR. F. ROWLAND,
School Superintendent.

THE DALEHALL CHURCH.

Whether in conjunction with the Zoar Church, which is probable, or independently cannot be definitely ascertained, but about the year 1845 a Mr. Joseph Challinor, who had been associated with the Tunstall Church, removed to Dalehall, Burslem, and was the means of establishing this new Society. He occupied an important position at the works where he was employed, and being highly respected, his influence was great. In co-operation with one of the ministers, Rev. J. Chadwick, he secured a small upper room in Stubbs Street, which had been used as a warehouse, and in this humble place religious services were conducted. Mr. Challinor found an excellent co-worker in Mr. John Huntbatch, and so successful were they that in 1847 they were able to purchase a site in Albion Street, and the conveyance, dated October 6th, 1847, gives the names of the following trustees : J. Challinor, J. Basford, T. Boardman, J. Huntbatch, J. Bailey. T. Corns, G. Cartlidge, and J. Lawton. On this site of 236 square yards, a very small chapel was built, in which to this day, services have been held. A new trust was formed on March 18th, 1879, composed of the following, several of whom are now

deceased : A. Bennion, A. Massey, J. Scott, M. Kind, W. Cliff, C. Gray, J. Huntbatch (the younger), S. Taylor, G. McCue, B. Maddock, S. Challinor, W. Alcock, J. Dulson, J. Bebbington, F. Rowland, and J. Amos. In 1881, the entire debt on this chapel was paid off. This Society was for some years unprogressive, but recently an extension has become necessary. There have been many accessions of enthusiastic workers and the scheme for a new church has been taken up heartily. Two double-fronted houses with a strip of land at the rear and the side of the present site and with a frontage to Maddock Street have been purchased at a cost of £500, which secure us entrance to a main thoroughfare from which we have been excluded. Plans have been prepared of a sanctuary which will more worthily represent our community, and at the same time provide the facilities for an aggressive movement already too long delayed. The front elevation of the proposed new church is here presented. The deed of conveyance of this estate is dated December 31st, 1900, and the Trustees, who splendidly combine the wisdom, enterprise, and enthusiasm necessary for an undertaking of this

character, are : H. Hargreaves, J. W. Pemberton, I. Brindley, B. Alcock, W. Powell, F. Rowland, G. Hughes, G. E. Lyth, A. Bennion, R. Bennion, W. Dix, W. Alcock, T. Alcock, W. Alcock, Jun., T. Day, G. Alcock, T. Tyler, R. Cope, J. Huntbatch, and A. Huntbach. An important and necessary improvement has been made in the present building which provides additional accommodation, and secures a greater comfort for the constantly increasing congregation. This arrangement will suffice until the new scheme can be proceeded with. The portrait group presents two representatives of the Albion Street Trust, Mr. F. Rowland and Mr. W. Alcock, both however in the prime of life, and among the most earnest and devoted officials of the Church ; and two representatives of the new Maddock Street Trust, Mr. H. Hargreaves, formerly a member of the Clowes Memorial Church Trust, and though advanced in years, yet young and vigorous in spirit ; and Mr. B. Alcock, an energetic and faithful Sunday School worker. This enterprising Society is situate in the midst of the immense population of Middleport, inadequately supplied with religious facilities ; and its future is particularly promising.

THE HOT LANE CHURCH.

If it cannot be definitely claimed that the Dalehall Church is a branch of the Central Church of the town, there cannot be a doubt concerning the formation of the Hot Lane Society. One of its founders, Mr. Joseph Harrison, is still one of its most active and honoured workers. In 1857, a Wesleyan Chapel was built in Hot Lane, but for some unknown reason their Society did not prosper. A number of persons intimately associated with our Zoar Church lived in Hot Lane and for some time had a class meeting in one of the cottages. At length Mr. J. Harrison and others asked for liberty to work in the direction of Hot Lane so a cottage was opened for preaching services. This arrangement continued for about a year when the Wesleyan Chapel, by private contract, was purchased for £124, on June 20th, 1868. The chapel was enlarged in 1869 at a cost of £275. The trustees were: J. Harrison, T. Garner, J. Walker, G. Abbots, H. Pearson, J. Bloor, J. Cope, W. Sutton, and J. Jackson. In 1875 a further extension was necessary, and in Jan. 1876, a piece of land adjoining was purchased on which, at the rear, several vestries were erected.

HOT LANE, BURSLEM
PRIMITIVE METHODIST CHURCH.



Society Stewards :

MR. JOHN SMITH.
MR. E. WORDLEY.

Trust Secretary : MR. G. TUNSTALL.

Trust Treasurer : MR. W. WALLEY.

HOT LANE CHURCH OFFICIALS.

1901.



MR. JOHN SMITH,
Society Steward.

MR. JOSEPH HARRISON,
Class Leader.

MR. G. BOWERS,
Member since 1870.

MR. MATTHEW ELLIS,
Asst. Class Leader.

New trustees were appointed on November 1st, 1883, for the entire estate, namely : E. Bowers, T. Garner, J. Harrison, W. Sutton, H. Wood, C. Morrey, R. Trevor, P. Turner, W. Hulme, W. Turner, G. Kemp, W. Walley, J. Millward, T. Hall, and B. Vernon. Some of the persons just named have rendered distinguished service to the Church, several of whom are with us yet. On Sept. 15th, 1899, a new Trust, which had been found necessary, was formed composed of J. Harrison, W. Walley, J. Millward, B. Vernon, T. Garner, R. Trevor, W. Hulme, C. Morrey, E. Wordley, S. Hambleton, T. J. Wilcox, J. Webb, I. Johnson, T. Tunstall, E. Davies, and W. J. Machin. The portrait group presents the oldest official, Mr. Joseph Harrison, who joined the Zoar Church in 1857 ; Mr. George Bowers, who has been associated with the Church almost since its foundation ; Mr. John Smith, one of the most genial, intelligent and earnest workers ; and Mr. Matthew Ellis, a devoted and trusty official. This is a group of representative men, who, with their colleagues in office or out, are labouring earnestly, if quietly, in the service of God.

"In Gibbon's story of the destruction of the Persian monarchy by the Saracens, he tells us that the Persian standard captured at Cadesia was the leathern apron of a blacksmith, who in earlier times had led the armies of the Persians to glorious victory. When Persia fell, their ancient standard, the memorial of heroic poverty, was disguised—almost concealed—by a profusion of precious gems. It is possible for us to preserve the noble principles and traditions of our fathers, but to disguise and conceal them with the new treasures which God has bestowed on us."

Life of R. W. DALE.

THIRD PERIOD.

A FITTING MEMORIAL.

*"All thought begins in feeling—wide
In the great mass its base is hid,
And narrowing up to thought stands glorified,
A moveless pyramid.*

*Nor is he far astray who deems
That every hope which rises and grows broad
In the world's heart, by ordered impulse streams
From the great heart of God."*

—J. RUSSELL LOWELL.

THE Sainted William Clowes, gentle, benignant, gifted with a wondrous flow of impassioned language, and possessed of strange magnetic influences, passed through the country like a 'witching star. Men of evil life were held in the grip of his subtle power: all passions were subdued, all unholy thoughts blotted out in his sacred presence. And when he prayed, so triumphant was his faith, heaven opened! With prophetic genius and apostolic ardour he hurried through village, town and city, leaving behind him a trail of glory.

There can be no doubt, as James Steele sincerely believed, that Clowes brought into being the Community which Bourne in his sagacity and wisdom consolidated and directed. This being true then Clowes holds the distinguished place as actually *THE FOUNDER OF PRIMITIVE METHODISM*, (and this Bourne himself at least once frankly confessed) while Bourne was its great Administrator. Which, really, if either, should be the more highly esteemed we may not presume to say. For in great measure the two men were complementary to each other and both were necessary to a complete and permanent organization. And the Connexion itself is a tribute to their piety and greatness. Its fervent evangelicalism was the marked contribution of the one, while the other contributed its polity and left the mark of his genius on its literature.

The names of these two honoured men have been carved in stone and placed at the head of Church and Manse in many places throughout the Connexion as a token of loyalty and devotion. But it were especially fitting that, to the memory of the inspired genius, Clowes, in the town that gave him birth, there should be erected some

CLOWES MEMORIAL CHURCH.

ERECTED 1878.



Trust Secretaries :

MR. F. J. AULT.

MR. W. DAVENPORT.

Trust Treasurers :

MR. J. WADE.

MR. H. HAYWARD.

Ministers :

REV. J. W. CHAPPELL 1897-1901.

REV. F. C. CHALLICE, 1900-1.

Society Stewards :

MR. F. J. AULT.

MR. F. G. ALCOCK.

CLOWES MEMORIAL CHURCH AND INSTITUTE.

INSTITUTE ERECTED 1900.



School Superintendents: MESSRS. J. WADE, G. HADFIELD, AND T. RUSHTON.

School Secretaries: MR. ARTHUR PODMORE & MR. W. H. BOSSONS.

Treasurer: MR. JOSEPH ROBINSON.

mark of signal honour. He has found imperishable honour, it is true, in the love and admiration of a devout people. But that too idealistic conception could never quite satisfy the local inheritors of his sacred traditions.

Some outward symbol of the affection which the Primitive Methodists of his native town cherished for his memory must be raised. No marble statuary or imposing shrine could quite worthily honour him—neither could in any sense embody his most characteristic genius. Only something lofty in its conception and spiritual in its suggestiveness would suffice; a symbol that would open up a sublime vista to the poetic imagination and be itself a sanctuary to the careworn, sin-stained outcast such as those to whom he was a refuge and solace. It *should* then be a sanctuary with its *open* altar! they agreed; and if prayer could consecrate it, and faith illuminate it, and love fill it with sweet odour of heaven, then it *would* be sanctified and enriched! In this way they would fitly enshrine the memory of the one whom they would honour. It was an admirable idea born of their love. But the execution of it! That is a story which, with all its joy and ultimate triumph, has in it many

accents of pain, disappointment, and grief.

The idea which, in their religious ecstasy, they conceived grew upon them. That sublime hope made all the more apparent the inconvenient situation and the disadvantages of the Chapel in which they had worshipped for so many years. And we can well believe that it could never do adequate justice to the spirit and aims of Primitive Methodism, nor enable its workers to secure for their Church the position it should properly claim in the life of this thriving industrial centre. But what a pity that elevated and worthy conceptions do not carry within them the power to realise themselves ! What could not we do if money were no consideration ! The attempt to realise their idea brought the officials face to face with the inconvenient but inevitable fact that, sublime as their conception was, money alone could execute it. This but nerved them to extraordinary effort. In 1876, the officials purchased a site on which stood several cottages, in Church Street, for the sum of £1050, and exactly a year later they added to the estate another double-fronted cottage, at a cost of £230. The first conveyance dated December 13th, 1876, gives the following trustees : J. Wade, J. Robinson,



MR. J. WATKIN PEMBERTON,
 (Trustee, Dalehall.)
Local Preacher.
Circuit Organising Secretary.



MR. ALFRED CAPPER,
 (Member of Burslem School Board.)
Circuit Steward.
Trustee and Local Preacher,
Wolstanton Trust Secretary.



MR. GEORGE HADFIELD,
Circuit Vice-President, January, 1901.
Local Preacher, Class Leader,
Sunday School Supt.



REV. F. C. CHALICE.



COUN. ROBERT SUDLOW, J.P.,
Mayor of Burslem, 1891.

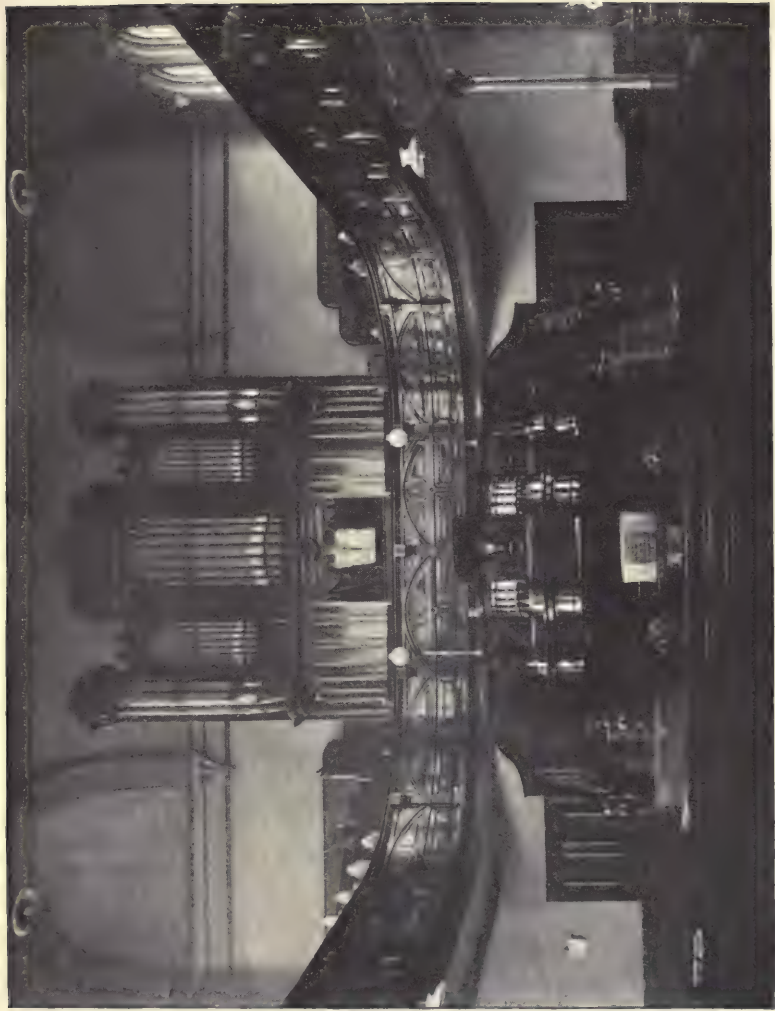


COUNCILLOR ENOCH EDWARDS,
J.P., C.C., Mayor of Burslem, 1900.
Local Preacher.

J. Beech, H. O. Brougham, H. Leese, T. Holt, W. H. Wilson, E. Griffiths, W. Brookes, S. Gibson, F. J. Ault, W. Rathbone, W. Taylor, T. Rushton, J. Booth, A. Machin, H. Hargreaves, J. Short, H. Copeland, J. Podmore, J. Harding, T. Machin, and F. Vaughan. The scheme which they ventured to project, to erect a handsome central building, to be known as the Clowes Memorial Church, at a total outlay, inclusive of the site, of about £4200, seemed to many prudent contemporary minds a hazardous venture, and met, in the Circuit, considerable official opposition. They, however, arranged to sell the Zoar Chapel (the Conveyance is dated October 10th, 1878) which had cost, with alterations and additions, at least £1300, and all they could realise was £640, which, when the debts were paid, left them with a credit balance of but £40. This was the actual financial position after 60 years, in the town, of unremitting toil. But undeterred by any attempt at dissuasion and undisturbed by any financial forecastings they entered upon the scheme, and while the building was in course of erection, a Bazaar effort culminated which raised over £500. The Church, the façade of which, architecturally, is

an adaptation of Florentine Renaissance, symmetrical in treatment, bold and imposing in appearance, was finally opened, to begin, for its projectors, a fateful struggle. But God has been with them and in His strength they have served and by His love they have endured ; and though they have had many severe and heart-breaking experiences, they have never once lost hope. Persistently, though not always agreeably to each other, they pursued their purpose until the sky grew clearer and a brighter day dawned. On August 16th, 1882, a new trust was formed, composed of the following persons : J. Wade, J. Robinson, J. Beech, H. Leese, W. H. Wilson, E. Griffiths, S. Gibson, F. J. Ault, W. Rathbone, T. Rushton, A. Machin, J. Short, J. Podmore, M. Tunnicliffe, W. Gourley, S. Johnson, J. Bourne, R. Rathbone, W. Stanway, and G. Billings.

Names recur in these legal documents of devoted men who deserve to be honoured as heroes in the drama of the century's religious life : Mr. E. Griffiths, the oldest of the living trustees, for many years a local preacher, class leader and school superintendent ; Mr. J. Robinson, who held the office of trust secretary for 25 years ;



INTERIOR CLOWES MEMORIAL CHURCH.



MR. THOMAS RUSHTON,
School Superintendent,
Local Preacher,
Trustee.



Mr. FRED J. AULT,
Society Steward, Trustee,
Trust Secretary,
School Financial Secretary.



MR. W. H. TURNER,
Circuit School Union Secretary
and Trust Secretary, 1900.

Mr. J. Beech, who was society steward and school secretary for a number of years—a most devoted and methodical worker ; Mr. J. Wade, who has honourably held, at one time or another, nearly all the offices of the church, and has been a class leader for many years ; Coun. S. Gibson, who in the earlier years of stress rendered eminent service as school superintendent and class leader, and though now associated with another Church in the town is always sympathetic ; Mr. W. H. Wilson, now deceased, but whose memory is cherished for his devotion, especially to the interests of the Sabbath School ; Mr. J. Podmore, a consistent and faithful worker ; Mr. T. Rushton, for many years a local preacher, and at intervals society steward and class leader ; Mr. F. J. Ault, a steady and devoted worker, serving the Church and School in a variety of ways ; Mr. S. Johnson, who though a Wesleyan is always interested, and whose wife was for some years associated actively with the School. But there are many whose names do not appear on the roll of trustees who in other ways have served the Church devotedly. Coun. R. Sudlow, J.P., who until his removal to Alsager some 12 years ago, shared the anxieties of the Church

and though he has now other interests, yet he has never ceased to show his generosity, and when, in 1891, he was Mayor of Burslem, he did honour to the Church by bringing the Corporation with him to service. J. Robinson, Esq., J.P., C.C., of Alsager, always interested and helpful, who in one contribution gave £100 to the Church ; Mr. G. Hadfield, one of the most fervently evangelical spirits associated with the Church, has been a local preacher since 1875 ; he is homely and forceful in his pulpit address, and sympathetic and inspiring as a class leader. Coun. W. Cartlidge, who some years ago organised a Juvenile Choir and a Men's Bible Class, which proved useful institutions, has recently become associated with the interests of the trust estate ; Mr. Alfred Capper, who for 9 years was Organist, promoted a scheme for a new organ at a cost of £300, which with the co-operation of the officials was successfully carried through and the money raised—trust secretary and trust treasurer by turns ; Mr. A. Bourne, who though now an official at Sneyd Green, yet served the Church as class leader, and the School as assistant secretary for about 10 years very efficiently ; and the list might be extended—Mr. S. Adams, Mr. J. Adams, Mr. S.



Interior, Ground Floor. With folding partitions closed.

CLOWES MEMORIAL CHURCH INSTITUTE.



Interior, First Floor. Concert or Lecture Hall showing folding partitions extended at sides.

Walton, Mr. J. Washington and others, who in many ways have rendered, and some are yet rendering, valuable service to the various organisations of the Church. But besides the financial burden, which, if it did not hopelessly kill their enthusiasm yet effectually hindered their progress, there was another great disadvantage which militated against the success of the work, namely, the very inadequate facilities for carrying on the work of the Sunday School. For the original building scheme only included with the church two small vestries for all purposes. It is indeed surprising when the facts are duly considered that the officials were able to surmount the difficulties which confronted them. But despite the constant leakage in Church and School, the trustees laboured on, and in the 23 years since the erection of the church they have raised and paid in interest alone over £3000, and reduced the debt by £2000, sustained by the hope that sooner or later their church would find its fitting consummation in Sunday School premises of a suitable and convenient character. And at last their hope has been fulfilled. For the practical initiation of the New School building movement we are indebted to Mr. John Wade,

the Senior Superintendent of the School, through whose Gladstone Picture Scheme, which is veritably a new departure in philanthropy, the long-deferred became immediately possible. Mr. Wade conceived the novel idea of selling, entirely on his own responsibility, 4,000 pictures, framed, at the ordinary trade prices, and through special agents appointed by himself, devoting the entire profits to the New School Fund. But twelve months ago it was thought that an effort should be made to build the Schools during the Mayoralty of Coun. Enoch Edwards, J.P., C.C., who is a life-long Primitive Methodist, and one of the most highly esteemed gentlemen in the town : and with a view to aid this endeavour Mr. Wade invited his friends to an 'At Home' in the church, and there announced that he had decided to modify his original idea which was to disburse the profits only when his scheme was completed, and he would contribute 400 guineas—payable in four equal instalments—during the year; and at once he handed over to the Mayor his first instalment. We had already purchased three additional cottages on December 14th, 1898, at a cost of £165, to give us a larger area, and plans had been accepted, in competition,



MR. F. G. ALCOCK,
Assistant Society Steward.



MR. H. HAYWARD,
Trustee and Trust Treasurer.



COUNCILLOR W. CARTLIDGE,
Circuit School Union Treasurer,
Trustee, and President of Men's
Bible Class.



MR. JOHN RUSHTON,
Trustee.



MR. WILLIAM DAVENPORT,
Assistant Trust Secretary.
Trustee.



MR. ARTHUR PODMORE,
School Secretary, and Local
Missionary Secretary.



MR. WILLIAM PODMORE,
Asst. Secy. of Circuit School
Union.

by the Trustees ; but the announcement made at this 'At Home' gave a new enthusiasm to the movement. We could no longer hesitate. Arrangements were at once made for the Stonelaying ceremony, which was held on April 16th, 1900—a memorable day—when 35 ladies and gentlemen laid the Stones. The names of the Stonelayers are inscribed on the marble tablet, which may be seen in the centre of the illustration of the Lower Hall of the Institute. They are as follows :

The Mayor ; the Ex-Mayor (Ald. Bratt, J.P.) ; W. Woodall, Esq., M.P. ; Ald. W. Boulton, J.P. ; Ald. S. Lawton, J.P. ; Ald. G. B. Ford ; Ald. T. Arrowsmith ; J. Robinson, Esq., J.P., C.C. ; Coun. S. Gibson ; Coun. W. Cartledge ; Dr. Russell ; Mrs. John Wade ; Mrs. R. Sudlow ; Mrs. S. Johnson ; Mrs. J. Podmore (Furlong Parade) ; Mrs. J. H. Broadhurst ; Miss E. Dean Boulton, daughter of the Chief Bailiff of Tunstall ; Miss E. W. Lovatt, daughter of Coun. W. Lovatt ; Miss F. E. Brindley, daughter of Coun. J. W. Brindley ; Miss F. M. Sargeant, daughter of Coun. J. Sargeant ; Miss Lena Gilman ; Mr. Jabez J. Oakes, of London ; Mr. C. H. Holmes, of Crewe ; Mr. J. Robinson ; Mr. F. J. Ault ; Mr. G. Hadfield ; Mr. J. Dorricott ; Mr. J. Robinson, Jr. ; Mr. G. Wright ; Mr. F. G. Alcock ; Mr. J. Rushton ; Mr. Wm. Podmore ; W. F. Slater, Esq., M.S.A., the Architect ; The Men's Bible Class ; The Rev. J. W. Chappell, Supt. Minister.

And these Stonelayers alone contributed the magnificent sum of £500.

The Institute and Schools were formally opened on October 9th, 1900, by Mrs. Dobson, of Seighford Hall. And up to the present we have raised nearly £1,300 towards the cost of these new premises. The Institute is two-storied, and contains two Assembly Halls, fourteen class-rooms, kitchen, duplicate lavatory accommodation, and main and emergency staircases. The rooms are separated by patent folding partitions, whereby at a moment's notice seven class-rooms may be added to each central hall ; giving two assembly rooms, one on each floor of about 60 feet and 50 feet, the lower one lofty and the upper with open roof. In the centre of the front façade is the principal entrance and the main staircase leading to the boys' school above, whilst from the vestibule below access is gained right and left to the girls' and infants' school. The principal elevation, which has terra-cotta dressings, is broken up by the entrance-porch and three gables, which rise above the general line of eaves, and together with the arrangement of the roof gives an effective and pleasing character to the design. The warming is by open fire-grates, supplemented by low pressure hot-water pipes with decorated radiators, and the

HAMIL ROAD, BURSLEM
PROPOSED CHURCH AND VESTRIES.



A. 1901. { Hamil. Proposed } Church { Burslem.
- Ford & Slater. Architects - }

Society Stewards: MR. J. DORRICOTT, MR. H. ROUND.

Trust Secretary: MR. S. FINNEY.

Trust Treasurer: MR. A. JOHNSON.

School Supts.: MR. H. ROUND, MR. W. F. HODGKINSON.



MR. JOHN H. BROADHURST,
BURSLEM,
Builder of Clowes Memorial Church-Institute,
and Hamil Road Church.



ALD. G. B. FORD,
BURSLEM.



W. F. SLATER, Esq., M.S.A.,
BURSLEM.

Architects of Clowes Memorial Church (1878) and Institute (1900).

ventilation and sanitary arrangements have received careful attention. The builder's tender, excluding hot-water apparatus, but including ventilating, lighting, two rostrums, kitchen for social purposes, and fittings, was £1,500, or at the very low rate of about 35/- per child. Messrs. Ford & Slater, M.S.A., of Burslem, are the Architects, and Mr. J. H. Broadhurst is the Contractor.

The building scheme has been completed, the debt has been consolidated, and a new mortgage negotiated through the Chapel Aid Association at considerably less interest. A new trust has been formed for the entire estate (December 3rd, 1900) which incorporates the following new members; A. Capper, W. Cartlidge, J. Podmore (of Furlong Parade), S. Walton, J. Hall, J. Dorricot, W. Davenport, H. Hayward, J. Rushton, C. Farr and S. Chidlow. And now a splendid future seems open to us. But this happy consummation—fitting completion to the noble tribute paid to the memory of the sainted Clowes—has only been brought about by the heroic sacrifice and constant devotion of a people poor in earthly treasure but rich in the great traditions of a splendid past.

HAMIL ROAD CHURCH.

If the Central Church has at various times in its history appeared to suffer exhaustion, it is, perhaps, because it has transferred some of its vigorous life to found or to support other Churches. Hamil is a residential outgrowth of Burslem, with a rapidly increasing population of at present some 6,000 inhabitants, wherein there is neither church nor public house. One of the enterprising Anglican Churches has established a small mission on its borders. This appeared to us to be an opportunity for extension, and, four years ago, services were opened, first in a cottage, then in the Board Schools, and on May 29th, 1897, a commanding position was secured, and in August of the same year a small church, with two vestries, was erected on a portion of the land at a cost of £500. The Trustees were : A. Bennion, M. Kind, W. Hulme, J. Wade, G. Hadfield, J. Davies, and H. W. Davies. Mr. J. Dorricott became the society steward ; and the Society and the Sunday School have so surprisingly increased that an enlargement has become necessary already. Plans have been adopted, prepared by Messrs. Ford & Slater, M.S.A., of a handsome church with a

BURSLEM CIRCUIT.



Hucknoll, Photographer, Preston.

FIRST QUARTERLY MEETING HELD AT SMALLTHORNE, SEPTEMBER 3rd, 1900.

HAMIL ROAD CHURCH OFFICIALS.

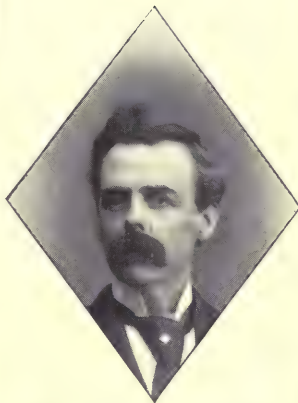
1901.



MR. JOS. DORRICOTT,
Local Preacher,
Trustee.



MR. SAMUEL FINNEY,
Local Preacher.



MR. JAMES ALLPORT,
Choir Master,
Secretary of Circuit School
Union, 1901.



MR. ALFRED JOHNSON,
Local Preacher,
Trustee.



MR. WILLIAM HUBBALL,
Local Preacher,
Trustee.

section of vestries at the rear. The church can only exist for the present in the imagination, but the vestries are to be proceeded with at once—Mr. J. H. Broadhurst is the builder—at a cost of £320. This extension is found immediately necessary to provide accommodation, especially for the very large Young Men's Bible Class, of which Mr. W. Hubball is the capable and energetic leader, and the Young Women's Bible Class, of which Mr. J. Dorricott is the enterprising president. The financial interests of the Church have been jealously guarded by the efficient secretary, Mr. S. Finney, and the enthusiastic treasurer, Mr. A. Johnson. These four are preachers of great power and general acceptance. And for the musical service of the Church and School we have a competent director in Mr. J. Allport. In view of the projected extension a new trust has been formed, composed of W. Hulme, J. Wade, H. W. Davies, J. Dorricott, A. Johnson, H. Johnson, W. Hubball, J. Upton, W. Hulme, jun., T. Scragg, A. Brough, F. J. Hulme, J. H. Broadhurst, G. Tomkinson, T. Cartlidge, and H. Round.

It is confidently believed that this Church will soon become one of the most successful and important in the Circuit.

THE BURSLEM CIRCUIT.

Contemporaneously with several of the progressive movements already indicated, there has been another in course of development of equal, or in some respects, greater importance, namely, the formation of the new Burslem Circuit from Churches which were included in the Tunstall Circuit. The Churches which have been named in this brochure, with several others contiguous, yet all within a very limited area, have been incorporated and received their charter of independence from the Conference which assembled in Bristol, in June, 1900. For some months prior to this the Circuit had been actually independent, though not recognised officially as such. The Churches comprised in the new Circuit are: the Clowes Memorial, Dalehall, Sneyd Green, Smallthorne, Longbridge Hayes, Hot Lane, Wolstanton, Etruria, and Hamil Road; and while previously there had been but one minister on this area, the new Circuit has undertaken two. Mr. Alfred Capper, manufacturer, of Wolstanton, is the Circuit Steward, and Mr. J. W. Pemberton the Circuit Organising Secretary. There is every prospect of the Circuit becoming one of the strongest and most influential in the Tunstall District.

*" Shine, light of God ! make broad thy scope
To all who sin and suffer ; more
And better than we dare to hope
With Heaven's compassion make our longings poor ! "*

HAS the Renaissance of which we have spoken, which redeemed the Church and glorified the age, spent its force ? Have the factors which produced such astonishing results in the early decades of the nineteenth century been superseded ? Has Primitive Methodism fulfilled itself ? These are questions of paramount importance. And as we enter upon a New Century illuminated and enriched by all the great and illustrious treasures of a Past unparalleled in the annals of the world, may we not ask whether, and to what extent, the forces that made the Past are adequate to meet the requirements of a Present, changed in all its intellectual, social, and civic conditions ? To discuss these questions in any complete and exhaustive manner would require space beyond our present limits. If, however, we may be but suggestive, we may at least secure an alertness of mind which will possibly lead to a fuller comprehension of the questions at issue.

We have doubtless arrived in our study at the supreme conviction that the phenomenal successes

of that earlier age were due to its spiritual efficiency. Are the features distinctive of that age present to-day in any very perceptible degree? And if so, in what manner should they operate upon a people enlightened and advanced by all the permanent forces of a higher civilisation? The question is not whether the Gospel itself will be subject to supersession. That is impossible, for it answers an eternal human necessity. The enquiry for the moment is rather as to the personal, moral equation. And there appears to be a greater need than ever in this age of intellectual activity of the personal human element—a robust humanity aglow with the fervence of a divine affection. A passionless Faith will never save or sanctify the world. A heartless Church, unloving is unloved, and left in severe isolation. The distinctive moral genius of the Past must be preserved—the power to make Truth live and glow must be retained. Methodism stands for a *quality* more than a polity or a theology: it is the very genius of Methodism to preserve this glowing faith, this spiritual fervence, this ardence of love. It insists on experience—a personal, living experience of the power and passion of

great truths. The mission of Primitive Methodism is therefore clear and distinctive : its "standard, the memorial of heroic poverty," need not be concealed; its sweet, unconventional simplicity should be retained nor even disguised despite the intellectual and material attainments of its subsequent history.

But the great anxiety of the present is concerning the *statement* of religious thought, and the *forms* of religious appeal. We cannot be too much impressed with the significance of the changes in the intellectual mood and social condition of the people—changes of a character too little understood. What, therefore, must be the relation of the Christian pulpit to the greater alertness and higher intellectualism of the people? Granted that to evangelise the people is the great and absorbing purpose of the preacher. But how is this, under the changed conditions, to be accomplished? To say we must be evangelical even though the thought be suffused with an ardent love is scarcely enough. The Faith we preach must be more and more insistently emphasised on its human, practical side. It must become less ecclesiastical, denominational and more civic, and human. Theology must be construed in the terms

of an intense humanity. It must cease to be scholastic, dogmatic, final, and become moral, social. The preacher must *be* his creed—it must be the product of his experience. And as even the poor and laborious think deeply, no appeal can be effective which does not at once assume their capability of thought and self respect. Simplicity does not mean inanity, and to be popular does not mean to be vulgar. The new evangelism, so called, is nothing more than a recovery of the spirit so intense and ardent which animated our revered Fathers, with a careful discrimination of the changed intellectual and social conditions, necessitating a wise readjustment of the forms of religious appeal.

It is essential also that we recover the Church-idea. To the Fathers of our community the Church was the necessity while to us it has become the luxury of religious life. They went to church because they must and we because we may. To them the church was a rallying point, to us it is a resting place. They went for service, actual stressful toil, we go for repose. What is the Christian idea of the Church? The Church is a centre of moral radiation : its distinctive purpose

is to transform its immediate environment. What is the essential difference between the city and the Church? Ideally none; actually much. The Church is the centre of evangelistic agencies whose ultimate purpose is the regeneration of the city, therefore the world. The city is the actual expression of the total moral-consciousness of the community. And in the grand ultimate of God's purpose the Church is to become identified with the city. We must therefore change our attitude to the people. We are told to "go out" but actually we "stay in." And in our modern evangelistic operations we must be less spasmodic and artificial, and more systematic, intelligent, and social.

A magnificent future is open to us as a Community. We have inherited sublime traditions. We are awake to the necessities of the hour. We have not lost the facility for usefulness. There are men amongst us of prophetic instinct who see the strange yearning of the people for a Love that will solace and redeem. We need the consecrated will—the power to do what we can—**THE POWER OF GOD.**



TUNSTALL CIRCUIT.

 MINISTERIAL APPOINTMENTS.

- 1819—J. Steele, J. Bourne, H. Bourne, W. Clowes, R. Bayley, T. Woodnorth,
J. Nixon, S. Turner, T. Jackson.
- 1820—J. Steele, J. Bourne, H. Bourne, W. Clowes, R. Bayley, T. Woodnorth,
J. Nixon, S. Turner, T. Jackson, T. Webb, W. Allcock.
- 1821—Sampson Turner, John Garner, Thomas Webb, T. Brownsword,
A. Brownsword, J. Platt, W. Sanders, T. Sugden, J. Abey.
- 1822—J. Bonser, J. Roles, J. Sugden, John Ride, A. Stanna, M. Doncaster,
W. Doughty, J. Pask, S. Spittal, D. Wood, W. Johnson,
G. Nelson, J. Abey, B. Moseley, J. Gee.
- 1823—James Bonser, Thomas Plevin, John Sykes, Jonathan Shaw,
Mary Allen, Sarah Horton.
- 1824—James Bonser, Thomas Plevin, Samuel Heath, Joseph Harrison,
George Holloway, William Lea, William Biscomb, Samuel Smith.
- 1825—William Paddison, James Bonser, T. Wall, Robert Hill, James Kellet,
J. Hind, W. Mole, H. Farr, H. Shatford, Ruth Watkins, W. Lord.
- 1826—William Paddison, James Kellet, W. Mole, E. Vaughan, H. Johnson,
Ruth Watkins. H. Whitehouse.
- 1827—T. Mulloch, J. Smith, Ruth Watkins.
- 1828—J. Smith, Ruth Watkins.
- 1829—William Knowles, J. Wedgwood, Ruth Watkins, John Petty.
- 1830—John Petty, T. Paine, J. Walford.
- 1831—T. Paine, J. Walford, T. Morgan, J. Morton.
- 1832—J. Walford, T. Morgan, H. Hays, E. Allen.
- 1833—T. Morgan, E. Allen.
- 1834—J. Hutchinson, J. Harry, J. Lanwarne.
- 1835—T. Batty, J. Rich, G. Dawson.
- 1836—T. Batty, W. Wyld, T. Powell.
- 1837—T. Batty, W. Wyld, W. Sapcoat.
- 1838—J. Grieves, W. Wyld, E. Jones, S. Wade, J. Stewart.
- 1839—J. Grieves, P. Maddox, T. Lewis.

- 1840—J. Graham, P. Maddox, S. Sanders.
- 1841—J. Graham, G. Bagley, H. Higginson.
- 1842—H. Bourne, R. Jukes, T. Adams, G. Bagley.
- 1843—H. Bourne, R. Jukes.
- 1844—R. Jukes, G. Dobson, J. Chadwick.
- 1845—Philip Pugh, George Dobson.
- 1846—H. Bourne, Sup., Philip Pugh, J. Wapplington.
- 1847—H. Bourne, Sup., Philip Pugh, W. Smith
- 1848—H. Bourne, Sup., J. Grieves, J. Webster.
- 1849—H. Bourne, Sup., J. Grieves.
- 1850—G. Bagley, J. Langham.
- 1851—H. Bourne, Sup., G. Bagley, S. Harvey, J. Guest.
- 1852—S. Sanders, J. Heath, J. Guest, H. Bourne, Sup.
- 1853—S. Sanders, G. Peake, R. Bowen.
- 1854—W. E. Saunders, J. Rich, R. Bowen.
- 1855—W. E. Saunders, J. Rich, T. Chambers.
- 1856—W. E. Saunders, J. Rich, J. Broadhurst.
- 1857—Philip Pugh, T. Boulton, J. Rich, Sup.
- 1858—Philip Pugh, William Jones, Thomas Guttery.
- 1859—Philip Pugh, S. Tillotson, Thomas Guttery.
- 1860—Philip Pugh, S. Tillotson, James Barnes 2, William Forth.
- 1861—Philip Pugh, James Barnes 2, William Wright,
- 1862—Philip Pugh, John Butcher 2, William Wright, Lewis Weaver.
- 1863—James Pritchard, John Butcher 2, Frederick R. Andrews, N. J. Devenport.
- 1864—James Pritchard, John Goodwin, Frederick R. Andrews, N. J. Devenport.
- 1865—James Pritchard, Joseph Ferguson, John Shepherd.
- 1866—James Arnold, Joseph Ferguson, Edward Jones.
- 1867—James Arnold, James Tristram, Edward Jones.
- 1868—James Arnold, James Tristram, Peter Aston.
- 1869—John Guest, William E. Saunders, Peter Aston.
- 1870—John Guest, William E. Saunders, Joseph E. Barton.

- 1871—John Guest, William E. Saunders.
 1872—William Jones, David S. Prosser.
 1873—William Jones, David S. Prosser.
 1874—William Jones, David S. Prosser, William J. Kirkland.
 1875—William Jones, David S. Prosser, William J. Kirkland.
 1876—William Evans 1, John Askin, Arthur J. Smith.
 1877—William Evans 1, John Askin, Thomas Sadler.
 1878—William Evans 1, George Stanyer.
 1879—Peter Aston, Thomas Lager, Thomas Guttery, Sup.
 1880—Peter Aston, John Teece.
 1881—Peter Aston, John Teece.
 1882—Joseph Ferguson, John Teece.
 1883—Joseph Ferguson, James Griffin.
 1884—Joseph Ferguson, James Griffin.
 1885—Joseph Ferguson, James Griffin.
 1886—Joseph Ferguson, Samuel R. Woodall.
 1887—George Jones, Henry Peach, B.A.
 1888—George Jones, Henry Peach, B.A.
 1889—George Jones, Thomas A. Wagstaff.
 1890—George Jones, Thomas A. Wagstaff.
 1891—George Joes, Thomas A. Wagstaff.
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